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LUTHERAN MEN

PRT PHOTO

nt Fuss (left) Congratulates Executive Secretary Logan

(See Page 10)

September
1956

BROTHERHOOD OF THE LUTHERAN CHURCH

Volume 37

No. 9

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A "First" in Lakewood Church

Pro Deo et Patria Award

Eagle Scout Robert Curreri is here shown being congratulated for bei the first in his church to receive the Pro Deo et Patria Award in Lakewo Lutheran Church, Long Beach, Calif., the Rev. Louis Mertz, Pastor.

Robert's special project was the completion of a miniature of the chur altar to be used in the beginners' department of the Sunday school.

Left to right: James Jones, district advancement chairman of Appli District; Pastor Mertz; Robert; Mrs. R. J. Curreri, mother of Robe George Leonhard, scout executive of Appling District, Long Beach area.

LUTHERAN MEN

JOSEPH B. MOHR, Editor, 3701 Avenue I, Brooklyn 10, N. Y.
SEND HERE ALL NEWS, ARTICLES, AND STORIES FOR PUBLICATION.

HOWARD L. LOGAN, Executive Secretary, 231 Madison Ave., New York 16, N. Y.
SEND HERE ALL SUBSCRIPTIONS, CHANGES OF ADDRESS, CORRESPONDENCE REGARDIN THE BROTHERHOOD ORGANIZATION AND INQUIRIES REGARDING ADVERTISING.

ARTHUR H. GETZ, Editor Monthly Topics, 1228 Spruce Street, Philadelphia 7, Pa.

STAFF WRITERS: George A. Eichler, Earl S. Rudisill, Charles F. Brobst.

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"Let the Men of the Brotherhood take a Close Look At the Church's Program for Youth."

Then Youth Will Respond

BY LAWRENCE M. REESE,
Director of Youth Work, Board of Parish Education, ULCA.

"What might happen if we take 122 youngsters on a beach party? Would they run all over the place instead of joining in the worship and group singing? Might some of them plunge into the surf instead of cooperating in the group games? Would there be half-eaten hot dogs and empty pop bottles all over the beach?" These were some of the questions we pondered as we prepared for a busy afternoon with a large group of energetic and enthusiastic young people.

It was evident from the time the party began that there was to be no trouble, even though the crowd was large. The young people were cooperative at every turn. They joined in the worship, group singing and games. Not one strayed from the group. They collected their own pop bottles and litter. Some of the young people even took time out before they left to tell their leaders how much they enjoyed their afternoon.

Why was the beach party such a success? One reason stood out above all others: the party enjoyed the advantages of good leaders. The sixteen leaders loved young people and enjoyed working with them. They were well prepared for the party. They had plenty of know-how in working with their particular age group. So they inspired the young people, told them that all were to have a good time. In addition they told the group what was expected of them if all were to have the best possible time. Once the party began things went smoothly and on

Photo by Harold M. Lambert

Youth Comes Our Way

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schedule. The worship was inspiring. Group singing was of the right kind and just long enough. The eight recreation leaders had the right kind of games and the proper equipment. The refreshment committee had enough tasty food on hand and served it quickly. The transportation committee saw to it that everyone had a way home after the party. So well did the party go that numbers of young people took time out as they were leaving to thank their leaders for the good time.

After the party was over several parents stopped by to comment on how well the young people responded. Probably no group of adults could have done better. The young people had lived up to every confidence leaders had placed in them and more. But again, the reason goes back to a staff of capable leaders. In our case we had a group of leaders who placed confidence in youth, who knew that youth could live up to high levels of group activity. And youth responded beautifully.

The One Basic Factor

Undoubtedly the one basic factor in working with young people is to provide them with top-flight leadership in home, church and community. Good youth leaders have confidence in youth and bring out the best that is in them. Mediocre or poor leaders set lower standards for youth and then criticize "this younger generation" when things go wrong.

The church today has ample witness to the fact that we can expect much more from Christian youth. We have seen them take over large r sponsibility in our congregation They plan and conduct worship, the perform noble service projects, the do much of the hand and leg wo around the parish. On synodical ar national levels, they serve as Luth League Caravaners and help sta camps and summer schools. Und good leaders youth are blossomi and doing far more than most peop formerly imagined they could ev do.

Youth are compiling simil records in public school where, agai they enjoy the benefits of capab leadership. They produce plays, pl athletics with cohesion and fines and amaze us with their creative ar So well do they do, in fact, that o hears constantly: "They're smart today than we were at their age Probably youth today are smart than their parents. But it is also tr that today's youth have the benef of more highly skilled leaders, lea ers who see resources in their you people and then provide situatio which bring out the best that you possess. Notice the high salaries pay for football coaches even in hi schools. Little wonder that the hi school team of 1956 is a finish product. And the same can be not in other high school studies and a tivities. Teachers and counsellors a capable both as instructors and as t kind of friends who can bring out t best in the youth whom they ser Similar good work is being done Scouts and other character-buildi agencies. And note that one must

rained to be a Scout leader. It's more difficult to become a Scoutmaster than a church school teacher!

The Church's Unlearned Lesson

Is it not time that the church takes a page from the books of agencies which are doing so well with today's youth? Although we have gotten organized to the point of diminishing returns, we haven't staffed our organizations with capable leadership. And what a foolhardy mistake this is. It's like building machines which cannot be run or buildings that will never be lived in. What good are organization and program unless there are capable leaders to make the organization run effectively and do the job that it was intended to do?

Too often church leaders decry the fact that the "schools are taking over" and that competition for youth's allegiance is too strong. Parents also bemoan the fact that there are so many activities in school and community which are taking youth away from their homes. But let's look deeper. Why do youth absent themselves from the family circle and the church? It's because most of the school and community activities enjoy the benefits of good leadership, something which cannot be said of many parents and congregations. Youth will respond to effective leadership. Nothing short of a "thou shalt not go" will keep youth home when there is a thrilling activity at the school or teen canteen. In behalf of youth, let it be said that there is every reason for youth to absent themselves from church and home in these circumstances. Is it realistic to expect young people to show up for a Sunday school class where nothing happens or a Luther League meeting where few purposeful activities are carried out?

Where to Begin

Naturally it's much easier to diagnose the ills in our youth work than to effect the cure. Yet let's look at the situation and see what can be done. We know, for example, that thousands of youth drop out of church soon after confirmation. We are aware that youth know little about the Bible and seemingly care little about knowing more. We see that most young people have a relationship with Christ and the church which is not clear-cut and compelling. But where do we begin improving the situation? What can parents do? What can the church do? What can Brotherhoods do?

Leadership Defined

First of all, it is increasingly apparent that the church does not yet understand the meaning of "Christian leader." Too often the leader is thought of as the one who will accept a responsibility or do the job. Leaders are often characterized as those who are clever in handling people or skillful in keeping the program moving. Of course skills and willing hands are involved in leadership. But Christian leadership is far more.

In the first place a Christian leader is a witness. Christ has given his all for the leader and this factor is evident in every facet of his leadership. The good leader is the person who

loves because Christ loved; who accepts people with all their characteristics, good and bad, just as Christ did. The good leader knows that all people need the Gospel and he does his utmost to let the Spirit make the Gospel effective in the lives of all members of the group. We might define a leader as one who is able to help others in their three-dimensional relationships of life: self, others and God. Christian leaders bring self, others and God into proper focus and continue to establish relationships which will share love, incite growth and regard all life as opportunity to serve in joyful fellowship.

Just as soon as the church sees a clear picture of leadership, then youth work will prosper. We need youth leaders by the thousands who are committed to Christ, who know the Bible, whose theology is clear-cut and whose energies are abundant. We need leaders who have a Message to share, who love people with whom they share it, and who use methods of sharing that benefit all members of their group.

An Emerging Strategy

In years past the only credential needed for teaching youth was a willing heart, at least in most of our congregations. Is this not a dangerous policy? Yet what church council ever gets around to the heart of the congregations' "business"; attention to the Christian instruction of the young? How many church councils and parish education committees really work at this problem of adequate leadership? How many do more than decry the fact that "young people do not come to church anymore" and that the youth program is lagging?

Several things can be done in most congregations immediately. First of all, the time has come to hand-pick leaders. Just as Christ chose the Twelve very carefully, so we must be careful in picking those who are to nurture others in the faith. Note that Christ did not choose the best educated necessarily. He did choose those who could grow and who could reflect the Gospel in their relationships.

Teenagers are in the midst of countless important decisions. They need on-the-spot Christian counsel and advice. They need most of all the firm conviction of a Christian philosophy of life. It is dangerous to put someone in charge of teenagers whose witness is not firm and whose doctrine is unclear. Teenagers are alert. Their intellects are demanding. They need capable leaders. Again, they do not have to have the leader who knows all the answers to all questions but they do need leaders who know the one basic answer to the one basic question: "What shall I do with my life?" A good Christian leader can answer this question by what he says and by what he does and especially by what he believes.

A second strategy for today's church is to train adequately the leaders who are selected. We'll do far better if we challenge people by telling them that the task of leadership is demanding than if we say that it will be easy. FREQUENTLY THE

SIN OF THE CHURCH IS ITS CONTENTMENT WITH MEDIOCRITY. How much we can get by with in the name of the Lord! We "do the best we can" as if God will push us along every time we bog down and after very little effort.

Those congregations who have overcome the contentment of mediocrity are doing something about training their leaders. They have a permanent leadership class meeting on a permanent basis every Sunday morning. They have leadership classes for the present staff and effective workers' conferences monthly. They have active parish education committees giving constant attention to the quality of Christian education and youth work in the congregation.

Fortunately there are good leadership training courses and materials. And there are people to be enlisted and trained. But we must get over the hurdle of mediocrity. Many people are satisfied with late Saturday night lesson preparation. Congregations by the hundreds give their youth and educational programs little encouragement and less financial support. A few congregations even expect their Luther Leagues to be self-supporting and their church schools to be making major contributions towards the church's budget.

This is where the Brotherhood comes in. The Brotherhood is already doing a good job with Scouting. Many of the high ideals for scout leaders could be transferred to leaders in church schools and Luther Leagues. Let the men of the Brotherhood take a close look at the church's program for youth. How many homes are Christian training centers? Can they assist parents in providing the proper atmosphere for teenagers to grow in? How much interest does the church council take in enlisting and training leaders? Most of all, what kind of leaders are meeting youth face-to-face every week? Are chuch school teachers versed in knowledge and also witnesses in their work? Do the choir leaders reflect Christian love as well as teach music? Is there a respectable program for enlisting and training future and present leaders in the congregation? Is the program underwritten financially?

The big news on every congregation's horizon is that youth by the tens of thousands are coming in our direction. Between now and 1965 the number of young people will be increasing at an amazing rate. We may have an increase of a half-million in our Sunday schools alone IF we are good evangelists and educators. Now is the time to prepare for leadership and programs that will be able to take advantage of this great harvest which God is sending our way.

●

The Old, Old Story

A mother asked her four-year-old what she learned that morning in Sunday school.

"Oh, just the same old stuff," the child replied. "God still loves all us kids"

—Christian Advocate

Advice for Husbands

On his 50th wedding anniversary Henry Ford was asked his formula for a successful married life. He replied that it was the same formula that made his automobile successful. "Stick to one model."

—Sunshine Magazine

Report of Executive Meeting

The Executive Committee of The Brotherhood, ULCA, met in New York on July 20 following a meeting of its Administrative Committee on the previous day. Many important items of business came before the men, some of which shall be recommended to the 20th biennial convention at Kitchener. Among the actions taken were:

1. *To recommend that the next convention of The Brotherhood be held in September, 1957.* This is a de parture and will provide for th men's auxiliary to meet in the odd numbered years rather than even numbered years. Very often excellen leadership was lost to The Brother hood because a man couldn't atten the conventions of the ULCA and Th Brotherhood. In most cases he chos to attend the ULCA convention.

2. *To recommend the adoption o a new Constitution and By-Laws*

PRT Phot

Executive Committee of the ULCA Brotherhood

This picture of the ULCA Brotherhood Executive Committee was taken at their meetin in the Lutheran Church House, New York City, July 20.

Front row, left to right: Aubrey Mauney, third vice president, Kings Mountain, N. C William Shetlock, treasurer, Coplay, Pa.; Howard Logan, executive secretary, New York Merwyn Fuss, president, Taneytown, Md., Eugene Kelchner, secretary, Merchantville, N. J. B. T. Bodie, first vice president, Columbia, S. C.; M. R. Henniger, Austin, Texas; Davi Blomstrom, second vice president, Atlanta, Ga.

Rear row: the Rev. Lester Utz, Pittsburgh, Pa.; the Rev. Dr. Phares Beer, Allentown, Pa Irwin Bortner, Harrisburg, Pa.; Leonard Ashford, Philadelphia, Pa.; E. A. Anderson, Wash ington, Ill.; Dewey Arndt, Raleigh,N.C.

Missing are the Rev. Paul Kinports, Clearwater, Fla., and Alfred Arneson, Chicago, I

There will be a number of changes contained in the new document. The Constitution will be read at Kitchener but acted upon at the next regular convention after Kitchener. The by-laws could be adopted at Kitchener. Changes to the by-laws can be made by reading one day and action on another day.

3. *To recommend a budget for 1957 calling for more than $43,000.* Included in the Budget is an item of $6,000 for a field worker.

4. *To recommend a convention policy to be used in accepting future invitations by synodical Brotherhoods.*

5. Received memorials from the Pittsburgh Synodical Brotherhood on "grace giving" and the Georgia-Alabama Synodical Brotherhood on support of The ULCA's radio and TV ministry. Both memorials are to come before the Kitchener convention with recommendation that they be studied and reported on at next convention.

6. Received a report from the Executive Board of the ULCA turning down our request for the official recognition of Brotherhood Sunday in the Calendar of Causes. The Brotherhood, ULCA, will not promote Brotherhood Sunday in congregations. Materials for observance of Laymen's Sunday by groups requesting same will be provided through Headquarters. This material will be prepared by the Men's Department of the NCCCUSA for all denominations.

7. One of the changes in the Constitution and By-Laws being proposed is a change in name. In harmony with other Lutheran groups in America and in our own ULCA, the name being proposed is United Lutheran Church Men. The Augustana Church Brotherhood has already adopted the name "Augustana Churchmen." The American Federation of Lutheran Brotherhoods is proposing a new Constitution.

8. The Scouting Committee will present the Lamb Award to ten ULCA men at Kitchener. The Committee will also hold a Scouting luncheon and dinner at Kitchener. It is expected that following Kitchener, the personnel on the committee and some of the regional directors will be changed. The entire promotion of Scouting is due for a re-organization so that it may become more effective in our congregations. An offering from congregational Brotherhoods will be asked during February, 1957, if the recommendations of the Executive Committee are approved. The offering would be used to undergird the Scouting promotion.

9. The Evangelism Committee reported that approximately 15 Synods had a presentation of the King's Men program this year. Further that it was a feature of one of the evangelism-stewardship bulletins reaching over 100,000.

10. The treasurer's report reflected balances in all accounts. The receipts from 1955 Brotherhood Sunday were sufficient to pay for the station wagon promised for the Konnarock Mission. It is hoped that receipts for the last six months will be above normal this year.

Howard L. Logan Installed As Brotherhood Executive Secretary

Howard L. Logan, a native of Albany, N. Y., was installed July 20 as executive secretary of the Brotherhood of the United Lutheran Church in America.

The installation ceremonies at the Lutheran Church House, 231 Madison Ave., New York, were held in connection with the meeting of the Executive Committee and were conducted by Dr. F. Eppling Reinartz, secretary of the ULCA, and Dr. Edgar S. Brown, Jr., director of the Department of Worship. Brotherhood officers, led by President Merwyn Fuss of Taneytown, Md., attended the service.

Before taking over his duties with the Brotherhood, Mr. Logan had been manager of the Los Angeles branch of the United Lutheran Publication House, and active as the lay leader in the First Lutheran Church in Glendale, Calif., for 15 years.

He served overseas in the Air Corps during World War II. Active as a member of the Luther League both in New York and in California, Mr. Logan served as president of the Luther League of America, church youth auxiliary, from 1946 to 1949.

PRT Phot

Installation

Participating in the installation service o Howard L. Logan (center) as executive secre tary of the ULCA Brotherhood were Dr. F Eppling Reinartz (left), secretary of the Unite Lutheran Church in America, and Dr. Edg S. Brown, Jr., director of the ULCA Depar ment of Worship.

He served as vice president of th church council in Glendale for si years, and has been a delegate to fiv biennial conventions of the ULCA He was a member of the board o directors of the Pacific Luthera Theological Seminary, Berkeley Calif.

Cover Photo

ULCA Brotherhood President Merwyn C. Fuss (left), Taneytown, Md., congratulate Howard L. Logan, formerly of Glendale, Calif., upon his formal installation as executiv secretary of the ULCA Brotherhood on July 20.

Kitchener Convention Business

A new name for the Brotherhood of the United Lutheran Church in America will be proposed to delegates at the organization's 20th biennial convention in Kitchener, Ont., Canada, Sept. 20-22.

A change in name—to United Lutheran Church Men—along with a new constitution and by-laws were voted by the Brotherhood's Executive Committee at a meeting at denominational headquarters in the Lutheran Church House, New York, July 20, for submission to the Kitchener convention for approval.

The proposed change in name would follow the lead of the women's auxiliary of the church, which last year became United Lutheran Church Women. The auxiliary formerly was known as the Women's Missionary Society.

Another change in the constitution to be proposed at Kitchener would call for biennial conventions of the Brotherhood in odd-numbered years, beginning in September, 1957. The auxiliary has held its biennial conventions the same year as the United Lutheran Church, in even-numbered years.

Executive Committee members were reported strongly in favor of holding the 1957 convention in either Pittsburgh or Philadelphia. Under the proposed new constitution the time and place for Brotherhood conventions would be recommended by the Executive Committee instead of by convention vote.

A new form of membership status also is proposed in the revised constitution. It calls for membership based on synodical units established in the 32 constituent synods of the United Lutheran Church in the United States and Canada. Brotherhood membership at the present time is on the basis of congregational units.

Objectives of the men's auxiliary of the church—largest Lutheran body in North America—are unchanged in the proposed revised constitution. They are "to evangelize, educate and energize" the men of the church, through promotion of Christian fellowship, the practice of stewardship, promotion of Boy Scout work in the congregations, Christian citizenship and to "encourage men of the various Lutheran bodies to draw closer together in understanding and cooperation."

Three denominational leaders of the ULCA will speak at the convention at St. Peter's Lutheran Church in Kitchener.

Convention speakers will include Dr. Franklin Clark Fry, president of the United Lutheran Church; Dr. Dwight Putman, Harrisburg, Pa., president of the Central Pennsylvania Synod, and Dr. William Zimmerman, dean of Midland College, Fremont, Neb. All three are members of the church's Executive Board.

The convention, which is expected to draw a total attendance of 500 congregational leaders from all parts of the United States and Canada, will open with a service at 7:30 p.m. Thursday, Sept. 20, at St. Peter's church. Dr. Zimmerman will speak on "Lift Up Your Heads." Business sessions will start at 9 p.m. with the adoption of the convention agenda, presentation of the new executive secretary of the Brotherhood, Howard L. Logan, and presentation of proposed changes in the organization's by-laws.

Mr. Logan will be presented to the convention by the Brotherhood president, Merwyn C. Fuss, Taneytown, Md.

A devotional service will open convention sessions Friday morning, Sept. 21, at 9 a.m. It will be led by the Rev. Franklin Jensen, pastor of St. Mark's Lutheran Church, Kitchener. Following the service there will be reports by Brotherhood officers.

Committee reports and presentation of proposed changes in constitution and by-laws will occupy delegates during the afternoon session.

Dr. Putman will speak on the subject, "Lift Up Thy Voice." Presentation of Lamb Awards to Brotherhood men active in Boy Scouting will be made Friday night when the Scouting committee reports to the convention.

Reports on the budget for the 1958-59 biennium, the resolutions committee and installation of officers will bring the convention to a close Saturday noon.

Dr. Fry, president of the United Lutheran Church, will speak at the convention banquet Saturday night at 7 o'clock. Dr. Fry will speak on "Lift Up Now Thine Eyes."

VISITOR'S REGISTRATION BLANK

20th Biennial Convention
The Brotherhood, ULCA
Kitchener, Ont. — Sept. 20-22

Name .....

Address .....City .....State .....

Name of Church .....

Are you a Brotherhood officer, if so state office held .....

Inclosed find $..... to cover the following:

Registration @$2.50 Banquet Tickets @$3.00 Tour @$2.75

SEND REGISTRATION FORM AND CHECK TO ADDRESS BELOW.
HOUSING ARRANGEMENTS SHOULD BE MADE DIRECTLY TO:
Kitchener Convention Committee, P. O. Box 171, Kitchener, Ont. Can.

THE BROTHERHOOD, ULCA
231 Madison Avenue ***New York 16, N. Y.***

News and Views from Headquarters

BY HOWARD L. LOGAN

We are happy to announce the topic themes for 1957. The general theme is: *Maturing in Christ.*

1. Are You Fit to Live With?
2. Use Your Doubts
3. Choosing the Best in an Evil Time
4. How Can I Know What God Wants Me To Do?
5. On Being a Little Fish
6. How Much Propaganda Have You Swallowed?
7. Resentments Can Destroy You
8. How to Lick Temptation
9. What About Gambling?
10. Is the Layman Lost in a Sea of Theologians?
11. Are We Part of a Race Problem?
12. Toward Becoming Mature

These topics were selected by an inter-Lutheran committee and edited by the Rev. John Mangum, editor, Board of Parish Education, U.L.C.A.

●

The three Cub Scout books and the Handbook for Boys are now available in braille for the blind. Write Boy Scouts of America, New Brunswick, New Jersey, for information.

●

A poster illustrating the Pro Deo et Patria Award is available for your bulletin board. The poster measures 14" by 18" and is done in colors. Order from headquarters.

Charles F. Stief

An ardent Brotherhood man, Charles S. Stief, of College Park, Maryland, has joined the fund-raising staff of the L.L.M. Active in Maryland Synodical Brotherhood, Charlie served as president of the Washington District Brotherhood.

●

Dr. Hans Treuenfels of Norwalk, Connecticut, past president of the New York and New England Synodical Brotherhood, represented the ULCA along with Dr. Ralph Loew of Buffalo at the Deutscher Evangelischer Kirchentag in Frankfurt, Germany, during August.

●

The Lutheran Church—Missouri Synod gave official sanction to the scouting movement in its congregations at its recent triennial convention. This, despite opposition from other members of the Synodical Conference.

●

Did you know that the total giving in the ULCA in 1955 amounted to $76,304,344? Total benevolences of that amount were $15,454,575. The

per capita giving for all causes in 1954 was $50.25, or less than $1.00 per member per week.

●

Here are the Maryland synodical Brotherhood 1956-1957 objectives: (1) King's Men program in every congregation as a complement to the all-out evangelism campaign; (2) continuation of the mission fund campaign and completion of our mission fund historical record; (3) establishment of a Brotherhood affiliate in every synodical congregation; (4) Scouting and other youth programs throughout the synod; (5) development of complete historical records, and (6) continued operation through the district Brotherhoods.

●

Quoted from Methodist General Conference: "The Church also needs to be alerted to the necessity of calling its most gifted lay people to leadership. Too often leadership is assigned to the available or to the willing rather than the able and talented."

●

United Church Men, auxiliary of the National Council of Churches of Christ in U.S.A., has organized a National Committee of Churchmen for Church Colleges. Milburn P. Akers, executive editor of the Chicago *Sun Times* has been named chairman. The purpose is to rally the members of Protestant churches to greater support of their colleges.

●

In a recent survey of our subscribers, we discovered that a number of men's groups use our magazine but are not affiliated with us. We are happy to have them use our magazine and materials and would urge them to consider affiliation through their synodical Brotherhood units.

●

We wonder if there is a man somewhere in our church who might want to serve the church through The Brotherhood, ULCA, on the basis of caring for his expenses only. Some men serve the Lutheran Laymen's Movement in this manner, and possibly someone is waiting for such an opportunity from the Brotherhood. If so, please write headquarters.

●

There are three kinds of Christians—

1. Rowboat Christians have to be pushed wherever they go.
2. Sailboat Christians go wherever the wind blows them.
3. Steamboat Christians make up their minds where they want to go, and go there regardless of wind and weather.

Cumerford *Newsletter*

●

St. John's, Hamburg, Pa., after using the King's Men program had these results: Church attendance increased 49 per cent in 1956 over 1955. Church attendance increased in 1955, too, when a second service was introduced.

Howard L. Logan

Brotherhood in Action

BY CHARLES F. BROBST

Brotherhood Publicity

A former newspaper man, the Rev. Richard Peterman, Tinicum, Pa., gives these helpful suggestions to get men to attend the Brotherhood meetings.

Promotion and publicity within the parish are not easy, because of the limited funds available. However, there are many possibilities. So, let's get right down to business.

Restore personal contact. The most effective method of promoting and publicizing anything is by personal contact. That's why there are such people as salesmen. Therefore, it is imperative that you speak up for your Brotherhood whenever the opportunity presents itself.

In this same area, the telephone is most valuable. Appoint a telephone committee to parcel out names of men to be called prior to a meeting or outing.

Letters. Use colored paper. Be brief and to the point. Never write a letter of more than one page. Sign the letter personally; never mimeograph a signature! Horrors! Always mail your letters first class! It won't break you! The average person simply doesn't open a second or third class letter with anticipation. Have two mailing lists: members and prospective members.

Bulletin Inserts. Prepare mimeographed—or printed, if funds allow—inserts for the church bulletin, occasionally. Here's a suggestion:

Who'da Thought It?

The first twelve disciples of our Lord were men, but you'd never know it as you look at the Church today! It seems the men are turning things over to the ladies.

That's not true in our parish!

We appreciate the ladies and their intent interest, but the men, too, take their Christian faith seriously. They're men of faith **and action!**

Join us on Monday evening at eight.

Posters. This is an unexplored field! It has tremendous possibilities. Posters must be done professionally; nothing that smacks of the amatuer is allowed here. The poster must catch the eye and keep it!

They do not have to be ornate or elaborate, but catching. For example, simple line drawings that are well done can be very appealing. Something like this:

(A line drawing of a black cat cautiously walking a white fence.)

(Headline)

Are You a Pussy-footer?

(Body)

Are the men of this parish pussy-footers when it comes to working for the Lord?

That's for you to answer, sir. You make the Brotherhood what it is . . . or isn't.

Rise up, O men of God!

As you think of promotion and publicity, keep your eye on the attack and approach used by the commercial advertisers on TV, in the national magazines and your local newspaper.

Be fresh in your promotion. Make the reader think, if that's possible! But don't give up! Promote and publicize constantly.

Education for Living

BY EARL S. RUDISILL

Controversial Issues—Must We Avoid Them?

Why don't we all see problems and issues in the same way? Must we keep away from questions on which we don't agree? How can we live and work together while we don't agree on various subjects or issues?

Why We Disagree

There are numerous reasons we don't see questions in the same way. Let us note a few of them, and then examine ourselves.

Numerous facts or arguments appeal to people in different ways. That's partially because people are different. It is due also to the fact that knowledge is incomplete. Some know a part of the story, others know other parts, and no one has all the facts. So they differ, and each one contends for his own viewpoint.

Even though people were alike (which is impossible), they would not agree on many matters because of the wide variety of experiences through which they have passed. The degree and variety of their education differs. Some are globe-trotters while others are stay-at-homes. Some keep an open mind, while others surrender to their prejudices.

Some persons enjoy a privileged position while others are underprivileged. Each argues for his own advantage, for his own "vested interests," and finds it almost impossible to be sympathetic toward a view which would take away his advantages.

Any one's early conditioning stays with him a long time to influence his thinking and his feelings. They keep him in a certain groove and make it almost impossible for him to revise his way of thinking of certain things, even though he is definitely wrong. Prejudices may prevent one from seeing a total situation or the full sweep of a valid trend of thought or action.

These and many other factors interfere with straight thinking and sound conclusions, blind us to certain facts, and give rise to disagreement.

What to Do?

When we find that different people in our groups take opposing views and seem irreconcilable, shall we avoid such topics? By no means! We had better assume that there will always be differences of opinion as long as we are thinking people. We should then try to find ways of dealing with differences in a constructive way.

In many situations more light is needed. Further research may be assigned to several capable persons, with a request that they report to the group at a set time. Cold facts, warmly handled, may re-orient a whole group and lift the discussion to a higher plane. Some people need to be

why there is difference of out-
ther than mere stubbornness.
reasons discussed above may
before them, along with any
ertinent ones.

hould also be explained to a
that reason, or intellect, and
ns may not always be in agree-
ith one another, that in the end
is far more dependable, even
people need a chance to ex-
heir feelings. People may need
order to see that most ques-
have many involvements and
which deserve consideration.
people see this, they are likely
more open-minded.

ve all, we must help people to
issues from a Christian point
of view. We have to discover the basic Christian principles which are involved, and link the principles with the issues.

A panel discussion, with a good panel, may go a long way toward bringing all viewpoints before an audience in such a way as to enlist the sympathy of all, stimulate careful thought, and lead toward a common conclusion. Other forms of the discussion method might serve just as well. But, whatever method is used, there will be needed a Christian attitude, objective minds, cautious thinking, care to examine all available facts, and readiness to revise conclusions—even after we think they are final.

Scouts

ORGE A. EICHLER

mp Trexler, in the Poconos, Pa., July 18, 1956

nty-six boys achieved an im-
t milestone in their lives when
ere awarded the rank of Eagle

he cool of the evening, accom-
by a chorus of nature's
s, a colorful throng of scouts,
rs, parents, and friends of
ng witnessed the impressive
of Honor. Here were honored
f families from all walks of life,
guished and humble without re-
for race or creed. There was,
er, one very important in-
nt which all families had in
on and that is a real interest and concern for the welfare of their boys.

Popping flashlight cameras recorded the big event for each scout as his scouting record was read before the audience and nervous fingers pinned on coveted pins. We were pleased to note that many of the boys had already won their church award. Surely the scout Oath and Law will mean more in the lives of these boys than ever before and good turns will be more enthusiastically done.

In the charge to the new Eagles the four points of the compass were emphasized as guides to a worth-

while life: North—Duty to God; East—Duty to country; South—Duty to others; West—Duty to self.

The whole affair was impressive and served to remind us that are still many parents who enco their children to follow high

●

News

Brotherhood Sunday

The ULCA Brotherhood will not promote the observance of Broth hood Sunday in 1956. An effort was made to secure official recognit of this day by the Church and to have it placed in the Calendar Causes. The Executive Board of the ULCA replied that in its judgm the official observance of the day was not in the best interests of Church or the Brotherhood. Presuming that the Church at its Har burg convention in October will support the Executive Board's ju ment, we are not preparing program materials or promoting the servance of the day, or asking for offerings, in local Brotherhoo For those local Brotherhoods which will continue to observe the d materials of the National Council of Churches are available. If y desire the materials, write to Headquarters. Of course, the UL Brotherhood is always happy to receive contributions from its lo units as a result of this or any other observances.

Maryland Convention Features Special Attractions

The exhibition of displays on the activities sponsored by the synodical Brotherhood this year was one of the special attractions at the Maryland Synod Brotherhood convention held recently in the Church of the Abiding Presence in Gettysburg, Pa.

Each of the four Brotherhood districts and each committee of the Executive Committee had its own display.

A separate map for each district and a consolidated map for the synod showed the location of each congregation. A color code indicated whether or not the congregatio a men's group, belonged t Brotherhood, participated this in the special activities sponsor the Brotherhood.

The King's Men program special Mission Fund campaign Scouting—the three main obje of the organization—were the jects of special displays, with a showing Brotherhood participa each.

Also on display was a list c men who had been awarded H ary Life Memberships.

The synodical organization tributed $100 to each newly orga

on in the synod, and makes
al grants when requested to do
the synodical mission commit-
Since the establishment of this
, $2,100 has been contributed
e past few years. At the moment
are requests for grants totaling
0.

other special attraction and
" for this organization was the
ay of a synod directory. It lists,
strict, every congregation in the
l; the pastor's name; names and
sses of the president and secre-
of the men's organization; where
en's groups exist, the names and
sses of a key layman; the day
e month when the group meets;
nonth of the election of officers,
a code indicating the organiza-
activities for the year. Copies
e directory have been given each
r and organization president in
ynod.

e convention resolved to have
Brotherhood in the synod ap-
a reporter to gather news and
ard it to synodical Brotherhood
quarters for referral to *Lutheran*

e convention held three special
nars—another "first" for this
p. Topics and leaders were:
sidents' Seminar," by A. P.
h, synodical Brotherhood presi-
; "King's Men," by Dr. Lester
pastor of Emmanuel Church,
t s b u r g h, Pa.; "Brotherhood?
?" by Werner Gerlach, past
dent of Washington District
herhood, Washington, D. C.
nother "first" was the proposal to hold an annual tour for Brotherhood presidents. The idea is this: Buses will start at the extreme ends of the state, working toward Baltimore and picking up participants along the way. A day will be spent in Baltimore, where synod officials in the Synod House will be visited. The caravan will then travel to Philadelphia to visit ULCA publication headquarters; then to New York to meet with Dr. Franklin Clark Fry and other ULCA officers; Howard Logan, ULCA Brotherhood executive secretary; Dr. Henry Endress, director of the Lutheran Laymen's Movement for Stewardship. The first tour will probably be made in January or February, after the new officers take over their duties.

The following statistics were brought to the attention of the delegates: Brotherhood affiliates, 45, or 40 per cent of the synod's parishes; membership, 1,400, about 7 per cent of the estimated synodical manpower; new Brotherhoods this year, 4; Honorary Life Memberships, 46; In Memoriam, 1; Brotherhoods participating in King's Men, 12; Mission Fund, all participating; Scouting, 36 troops; annual retreat, 250 men participating; monthly president's letter, mailed to all pastors and 250 laymen each month. The synodical Brotherhood president visited half of the affiliated organizations in the past year, traveling 3,500 miles. He intends to visit the other half in the coming year.

The convention awarded the "Outstanding Project of the Year" to the

Brotherhood of Christ Church, Hagerstown, Md., the Rev. R. Richard Summer, pastor, and Clyde Bowers, Brotherhood president, for sponsoring a Russian refugee family of six from Germany.

At the evening banquet ULCA Brotherhood President Merwyn Fuss made a few timely remarks and then introduced the chief speaker, Mr. Logan.

Officers of the synodical organization are: Alfred P. Rasch, president, Alexandria, Va.; Charles J. Scharf, first vice president, Hagerstown; Earl Yingling, second vice president, Manchester; Donald Keiper, secretary, Washington, D. C.; Ralph Keister, statistical secretary, Bethesda; John L. Shaw, treasurer, Frederick; the Rev. Charles F. Trunk, Jr., pastoral advisor, Frederick; Elmer F. Shields, Baltimore District president, Baltimore; Earl Luckabaugh, Central District president, Hanover, Pa.; Everette C. Simmons, Washington District president, Hillcrest Heights, and Charles J. Scharf, Western District president, Hagerstown.

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Correction

We wish to correct an error which appeared in the July issue of *Lutheran Men*. We reported that "six local Brotherhoods were organized" recently in the West Virginia Synod by D. W. Reiter, promotional director. We should have said that " it is hoped that six local Brotherhoods will be organized this year." We regret the error and trust it caused nobody any inconvenience. —Editor

Religious News Servic

Churchmen Meet In Vienna

Two German church leaders are sho with Dr. Franklin Clark Fry of Ne president of the United Lutheran Ch America (center) at meeting in Vie the World Council of Churches' executi mittee. They are Bishop Otto Dibelius lin, head of the Evangelical Church in (EKID) and a president of the World (left); and Dr. Martin Niemoeller, p of the Evangelical Church of Hesse- The two-day sessions were held prior annual meeting of the World Counci tral Committee at Galyatetoe, near Ma Hungary. Dr. Fry is chairman of the Committee.

●

Central Conference Retr

The thirteenth annual retr the Central Conference Broth of the New York and New E Synod will be held at Lakeview Big Moose, N. Y., beginnin registration and dinner on evening, Sept. 28, and conclud Sunday with the sacrament of Communion in the Big Moose munity Church in the morning adjournment and farewells aft noon meal.

—Charles F. Finge

●

Eagle Scout Malcolm Dietr St. John's, Kutztown, Pa., has selected as one of a group of to participate in a European Exchange this summer.

Battle Creek, Mich.

nity Brotherhood of Battle , Mich., elected the following rs on June 29 for the coming J. Milton Stanfield, president; e Schlorf, vice president; Clair lorn, secretary; Ernest Hill- treasurer. The new officers were ed by T. V. Winter, past presi- of the Michigan Synod Brother-

—T. V. Winter

●

llment in Sunday Schools Passes Million Mark

day school enrollment in the has passed the million mark e first time, according to Dr. S. Rhyne, secretary of the Board rish Education, who reported a of 1,001,771 for 1955. Com- with the 1945 enrollment of 37, it represented a total in- of 270,224 or 36.4 per cent, in n-year period. Said Secretary , "This growth is more rapid he growth in population of the l States and Canada during the ten years, and faster than the ed membership of the United an Church in the same period. he increasing enrollment in all schools, there is a critical de- for more and better leaders. United Lutheran Church in ca needs at least 25,000 new rs and officers in the Sunday s alone each year to care for enrollment and to fill the gaps acant by those who give up teaching jobs."

Youngdahl to Speak

Federal Judge Luther W. Youngdahl, one of the nation's best known Lutheran Laymen, will be headline speaker at the Lutheran Laymen's Movement dinner during the 20th biennial convention of the United Lutheran Church in America at Harrisburg, Pa., Oct. 10-17. Other speakers will be Dr. Franklin Clark Fry, president of the ULCA, and Dr. Clarence C. Stoughton, former LLM executive director and ULCA stewardship secretary, who is now president of Wittenberg College, Springfield, O. Walter O. Helwig, Milwaukee, Wis., president of the Lutheran Laymen's Movement will serve as toastmaster at the dinner. A record attendance is expected, with invitations extended to all convention delegates, members of the LLM, pastors, visitors and their wives and friends, according to Dr. Henry Endress, LLM executive director.

●

LWA Receipts Hit $851,600 Better Last Year's Mark

Contributions to Lutheran World Action's current appeal for $3,172,000 passed the one-quarter mark in the first five months of this year, it was reported by the Rev. Rollin Shaffer, promotional secretary of the annual campaign. Receipts totaled $851,600 as of May 31, he said.

This figure, according to Mr. Shaffer, represents 27 per cent of the 1956 goal as compared with 22 per cent of last year's smaller goal received by May 31 of last year.

Count Me a Partner – In Bearing Suffering

BY GEORGE F. HALL

Author

This month's topic was written by the Rev. George F. Hall, Ph.D., executive secretary of the Commission on Younger Churches and Orphaned Missions of the National Lutheran Council. He spent eighteen months in Tanganyika, from February, 1952, to August, 1953, serving a short-term assignment under CYCOM as educational director in the Northern Area of the Lutheran Churrh of Northern Tanganyika. During this time he surveyed the entire educational system of the church, evaluating for CYCOM new educational needs pressing for attention.

Dr. Hall received his B.A. degree from Augustana College, Rock Island, Illinois; his B.D. degree from Augustana Theological Seminary; and his Ph.D. degree from the University of Chicago Divinity School. He has been a member of the Board of Foreign Missions of the Augustana Lutheran Church since 1948, serving for a time as president of the board. He has also been vice president and president of the Association of Lutheran College Faculties.

THERE ARE good reasons Jesus is called the Man of Sor His whole life was one of suf and sorrow. Hardly had he been when his parents had to carry h Egypt to escape the wrath of H When he came back to Nazare had to endure the burdens of penter, and a little later bea care of a widowed mother. He fered hunger and thirst and fa He labored so incessantly that bers of his own family feare would suffer a nervous break Misunderstanding and misinter tion of his teachings haunted The disloyalty of those who s have been his faithful follower him to the quick. Finally the Grim Reaper stood before him, ing out a crown of thorns, a sc ing whip, and a cross. Jesus, wi divine foreknowledge, knew agony of soul that would cause to feel forsaken by God and man he knew there was no other wa which men could be redeemed a he bore the suffering without lion as he exclaimed in prayer, my will, but thine, be done."

No sensible man will unneces

Dr. Hall is the author of several among them **Beneath the Cross of Jesus, Jesus Said and Did, Great Christian Me Books, and You Ask about Luther.** He ha tributed artices to many religious perio

e suffering. But no true follower
hrist will avoid suffering at all
He will recognize that suffer-
may serve a good purpose as it
es us to him who alone can as-
e our pain and remove our
ses. The Christian will always re-
ber that the cross, borne with-
rebellion and in Christ's name,
s to the crown.

Biblical Basis

he Bible passages which we were
udy in preparation for our meet-
point up a number of truths:

We are to have an active share
ffering for the sake of Christ.

Christ expects us voluntarily to
up the cross and follow him.

Our suffering is to be suffering
righteousness' sake, i.e., for the
mption of others.

To be a partner in suffering
ns to carry in addition to our
nal load of suffering the suffering
thers—suffering which, except in
s of reference to Christianity, are
oncern of ours.

The Nature of Suffering

ain is a fundamental part of our
ence. Through painful experi-
s men build up their lives. They
to repeat those experiences which
ide pleasure and satisfaction,
to avoid those that cause pain.
tually they come to realize that
ltimate good, such as health, may
etimes be attained through a
ful experience of limited dura-
such as an operation or medical
ment.

his fact, so evident in the physi-
ealm, is also true in the spiritual realm. When man puts aside pleasure and comfort and embraces pain and suffering for the sake of a cause greater than himself, he finds life on a new and more satisfying level. This is the story of man's upward climb. We call it heroism. We recount the stories of heroic sacrifice, we write books to enshrine the memory of heroes, we name places after them and erect monuments to remind us of their unselfish deeds. The person who patterns his life only after what pleases him does not inspire anyone and his talents wither away. The one who holds on to life will lose it, but the one who voluntarily embraces pain for an unselfish cause finds life.

Suffering Is Complex

Suffering and pain are general words which are understood only in contrast to their opposites, pleasure and comfort. If physical suffering were simple and unmixed, it would be relatively easy to be a partner in bearing this suffering. We could then clothe the naked, warm the freezing, feed the hungry, and heal or make comfortable the sick. If mental suffering were simply that, mental therapy for illness of the mind, and education and proper environment would suffice for our efforts to enter into partnership with the mental sufferer. When spiritual suffering has no physical and mental complications, the Word of God and the sacraments rightly used and understood are more than adequate. But suffering is very complex, and when any part of man suffers, his whole being is soon involved. Sufering therefore becomes

the great crisis in a person's life, and the incident or accident of suffering becomes the trigger that explodes hidden weakness into destructive action or reveals unsuspected strength and heroism that culminate in a glorious and inspiring victory.

Because suffering is critical and complex, the one who enters into partnership with the sufferer often plays a decisive role. There was a seaman swept overboard in the Newfoundland seas and cast on a rock where he had to cling obstinately for life as the waves rolled over him. The sea was too rough for his companions to take him off the rock by dory. They therefore built a huge fire on the shore, so he could see it from the rock, and stood before the fire throughout the night in shifts, waving their caps in encouragement. On the morrow, when the sea had subsided enough to rescue him by boat, his words were these: "If you had not waved your caps, I could not have hung on." Sometimes the greatest contribution a partner in suffering can make is just keeping courage and hope alive in the sufferer.

Interpretation of Suffering

All men know that pain is part of life and that sooner or later it comes to all persons. Yet when suffering does come it comes as a shock that it happens to us also. This makes us reflect on why there is suffering, and why it happens to us.

The conviction that suffering is punishment for sin is the subject of a long debate in the book of Job. The sufferer is there put on trial by his friends and urged to make a breast of his sins so that he c healed. Confused as Job was suffering, he was too healthy m to yield to this pressure fro friends, even though he had n vincing alternative to offer.

The pessimistic view is that is no meaning to life, that vanity, and that no justice c found. This view is delineat Ecclesiastes, but the writer en the note of faith and the val committing one's self to God the evil days come.

Today men may have new for the interpretations they g suffering, but they are actuall same old ideas with which th cients struggled. Suffering as ment by an angry god, sufferi inexorable fate decreed by an potent being, suffering as a par meaningless existence, the sent tal view that suffering gives nc to charatcer and sets free all so creative abilities — all these others are bandied about in ou temporary world. Only Scriptur give a sane and balanced inter tion. The *why* of suffering is a tery. It can be accepted only c basis of faith in God and a w ness to listen to God and hear he is trying to tell us through s ing.

Man's suffering, then, can b sessed rightly only while holdi to these truths about man: that created with dignity, in the ver age of God; that he has free that he has a sense of right

ıg; that he is essentially restless
he rests in God.

hen we grasp these truths we be-
:o understand why a physical suf-
· can have peace and happiness
ıe midst of his suffering, while
her, with every physical and men-
dvantage, will suffer so greatly in
t that his cup of suffering over-
s. The relationship with God
es the difference.

Redemptive Suffering

ɔme unusual things happen as a
lt of suffering. After the death
young man nine of his friends
red a church college, though that
munity had not had any students
church college before. A well-
ning Christian friend suggested
ıe mother of the dead boy that
ugh her son's death God had been
to get these young men to weigh
r futures more earnestly. The re-
of the mother was that there was
ɔably truth in what was said but
it seemed strange to her that the life of her son had to be taken to accomplish that purpose. Could not God have used some other means to achieve so salutary a purpose?

The Christian friend, who meant to comfort the mother with the thought that her son's death was not a complete loss, had spoken for God in a matter where no mortal should speak. God's purposes will forever be a mystery to man, and no one can presume to speak God's mind for him without doing injury to God.

When suffering is rightly borne, we say that it has redemptive qualities. By that we mean that blessings have come out of that suffering for many persons. This view of suffering is first presented in Scripture in connection with the promise given to Adam and Eve, the sinners. In the sentence passed upon them there was also the promise that the seed of the woman would crush the head of the

Brotherhood Directory

IDENT — Merwyn C. Fuss, 316 E. Baltimore St., Taneytown, Md.
T VICE PRESIDENT — B. T. Bodie, 900 Wildwood Ave., Columbia, S. C.
ND VICE PRESIDENT — David Blomstrom, 7 17th Street NE, Atlanta, Ga.
D VICE PRESIDENT — Aubrey Mauney, E. Gaston Street, Kings Mountain, N. C.
ETARY — Eugene Kelchner, 4703 Sherwood Terrace, Merchantville 8, N. J.
SURER — William Shetlock, 22 S. Fourth Street, Coplay, Pa.
UTIVE SECRETARY — Howard L. Logan, 231 Madison Ave., New York 16, N. Y.

Executive Committee

rm expiring 1956
Alfred Arnesen, Sr., 3837 N. Monticello St., Chicago, Ill.
Leonard Ashford, 609 W. Godfrey Ave., Philadelphia 26, Pa.
Rev. Paul M. Kinports, D. D., 104 N. Aurora Ave., Clearwater, Fla.

rm expiring 1958
Rev. Lester M. Utz, 94 S. Fremont Ave., Pittsburgh 2, Pa.
Irwin L. Bortner, 527 S. 16th Street, Harrisburg, Pa.
M. R. Henniger, 1004 E. 38th St., Austin, Texas

rm expiring 1960
Rev. Phares G. Beer, D. D., 708 St. John Street, Allentown, Pa.
E. A. Anderson, 703 Crest View Drive, Washington, Ill.
G. Dewey Arndt, P. O. Box 1004, Raleigh, N. C.

serpent at the very moment that the heel of the redeemer would be bitten (*Genesis 3:15*).

As the Old Testament unfolds the revelation of God, this theme of redemptive suffering is amplified. Isaiah 53 described the suffering servant of God and the meaning of that suffering. Jeremiah is cast in the lonely role of the prophet who was misunderstood by his people and hated because he alone told the truth about the coming doom of the nation. Ezekiel, by the River Chebar, prepared his people for the eventual disheartening news of Jerusalem's fall, by suffering with them. Hosea, in his sorrow over an unfaithful wife, learns about the untiring love of God.

The Gospels show the life, death, and resurrection of the suffering Son of Man and tell us what they mean for us. The Acts show the early Christians becoming Christ's partners, giving themselves sacrificially to win the world for him. The early churches were composed of poor people, but they shared what they had to help the starving in Jerusalem. They shared their best gift, the Gospel, and sent Barnabas, Paul, and Mark as missionaries to neighboring lands. The testimony which won the unbelieving world to Christ was the willingness of Christians to suffer all kinds of hardships for their faith, even torture and death.

Whatever the cause of suffering might be, it has in it the possibility of effecting a work of redemption if God is permitted to have his way.

Not This

One who would share suff
with others should not try to
the reason why this suffering
come, and thus repeat the error
companions of Job, who only
to his burden.

A partner in suffering shoul
make the mistake of sentiment
which avoids the real core of str
for recovery by encouraging sel
and false heroism.

A partner in suffering shou
go to the other extreme of mi
ing or ignoring the tragedy t
there.

But This

Suffering cannot become re
tive until the fact of loss is ac
and the sufferer has arrived
point where he can give than
God that this tragedy has hap
This is very difficult. A partn
suffering cannot force this at
upon a sufferer because it m
genuine to be beneficial. But h
lead in that direction by interc
prayer and by patient guidan
the thought of the sufferer.

Martin Luther may well sh
how to do this. When Frederic
Wise was seriously ill in 1519,
wrote for him a tender devo
work called "The Fourteen of
solation." In this booklet Luth
clares that for every evil ther
greater good. This applies ev
death. In every case Christ's
ing has sanctified our suffering
made them holy.

The second way in which

partner to those in suffering is iding them to make the plunge the future. This future may be ed by what has occurred, for which has been lost often cannot stored. Health is not always re- d fully, so that one can carry he same life's program that one before. When death is the cause ffering no one can replace the who has been lost. But there can be a plunge into the future with v courage and dynamic. This re- s undertaking a work that is ive, that challenges all that is n a person's heart and mind.

e greatest source of comfort and gth for the sufferer is found in Word. Jesus himself said, ne to me, all who labor and are laden, and I will give you rest" *thew 11:28*). In this precious we have the prescription for ealing of the sufferer. He must to Jesus to receive rest from and then be yoked with Jesus in at cause. He must not allow re- ent over loss to rankle in his but rather take the yoke of t upon him in a life of deeper cration for his kingdom. In fol- g this course he will find peace ul, even while under the cross ffering.

The Place of Love

e only way in which we can be a partner to anyone who is ing is through a genuine ex- on of Christian love. It dare not cheap and sentimental kind of which is dramatic, on the sur- and passes in a short time. It must be a love that is patient and enduring, that stays with the sufferer through his suffering, that takes a genuine interest in what the sufferer is doing, and helps him to find a future that will be interesting, creative, and satisfying.

For Study and Discussion

1. Why do men suffer?
2. In what sense was Christ's entire life upon earth a life of condescension and suffering?
3. What factors contributed most to Christ's suffering in his passion?
4. Does suffering ever serve good purpose? Give examples.
5. Why should we enter into the suffering of others and become partners with them in suffering?
6. Who are the people in your community whose crosses members of the Brotherhood might help to bear?
7. How may church members become partners with those in suffering through: a. Church institutions? b. Inner mission work? c. Lutheran World Action? d. Resettlement of DP's? e. Famine and disaster relief? f. Service to Minorities?

Suggestions for Action

1. Make definite plans to relieve the suffering of people in your community and to help them bear their crosses. Give special thought to invalids, aged, orphans, widows, and those who are institutionalized.
2. Make plans to make increased use of the following church agencies as a means of becoming partners with Christ in entering into the suffering of others: a. Orphanages; b. Old

Folks' Homes; c. Hospitals; d. Camps and summer schools; e. Famine and disaster relief; f. Service to minorities; g. Lutheran World Action; h. Resettlement of DP's.

Topic Aims

1. To lead to an understanding of the truth that in a sense Christ's entire life upon earth was a life of condescension and suffering.
2. To appreciate anew why Christ suffered even unto the death on the cross.
3. To examine the reasons for suffering in our day and consider ways in which the suffering may be alleviated.
4. To lead "partners with Christ" to resolve that crosses which cannot be removed with Christ's help will be borne patiently in his name.

Worship

Hymn: "I Heard the Voice of Jesus Say" —No. 365 C.S.B., or No. 206 P.S.H.
Scripture: I Peter 4:12-19
Prayer
Special Music
Hymn: "O Love that Wilt Not Let Me Go" —No. 348 C.S.B., or No. 275 P.S.H.
Topic
Hymn: "Art Thou Weary, Art Thou Languid" —No. 62 C.S.B., or No. 66 P.S.H.
Prayer
Benediction
Business
Fellowship and Refreshments

Four Witnesses
Assignments for the November
(Eleventh Meeting)

The meeting for next month is to be somewhat different from usual. In addition to the usual topic leader, four other members of the Brotherhood should be appointed to serve as "witnesses." They should recast into their own words the testimony found in the topic under "The Unknown Man Beneath the Cross," "The Paralytic," "Eye Witness in the Temple," and "Peter." If possible these witnesses should bear their testimony without reading it.

If desirable a committee may also be appointed to arrange for the projection of the film, "Who Is My Neighbor?" It may be ordered from your publishing house. It is a 16 mm. film with sound, requires 30 minutes, and the rental charge is $9.00. The showing of the film should not be a substitute for the discussion of the topic, but should supplement the topic.

Two-Way Street Urged
On Marriage Proposals

A two-way street for popping
question of marriage was advo
by the Rev. Leslie Conrad Jr., e
tive secretary of the Luther Le
of America.

In a message to 32,000 membe
the Luther League, in a recent
of *Luther Life,* Secretary Co
said:

"On my proposed two-way s
it would be possible and prope
either sex to have the privileg
making the date request, or even,
ing for the other's hand in marri

Citing what he termed the "
increasing" problem of "mismat
mates," the young Lutheran p
said: "I am for changing our cul
pattern to such a degree that y
ladies might have just as much
dom in choosing their husband
husbands have in picking
wives."

He continued: "In most circle
day, it's the man who pops the
tion. The femme at whom the inq
is popped may reply: 'yes' or 'n
'let me think it over'—usually
another way of saying 'I'm stal
brother, hoping a better man than
shows up in the process.'

"I'm for making it a two-way s
with the traffic going in either d
tion having the same privileges

"I believe that most marriage
young ladies would go for our
posed 'new approach.' All they've
to do, now, is to convince 97 per
of their fathers, about 95 per ce
available young men and mos

ica's sociologists and marriage-
sts that a change should be in
orks."

●

my Chaplaincy Observes 181st Anniversary

Sunday, July 29, the chaplains
e United States Army celebrated
81st anniversary of the day on
n the Continental Congress
led their branch to care for the
ual needs of American soldiers.
e Army chaplaincy had its be-
ng on July 29, 1775, when the
nental Congress of the Ameri-
olonies conferred official status
aplains in the Army by passing
olution fixing their pay at $20
nth, the same as the pay estab-
l for officers with the rank of
in.

my chaplains served in all of
country's wars, hundreds giving
eir lives in dedicated service to
fellow men. Many more have
decorated for gallantry and dis-
ished service. Since the estab-
ent of the chaplaincy in 1775,
l of 279 chaplains are known to
died in the line of duty during
me, including those killed in ac-
nd those who died as a result of
ds, disease, prisoner-of-war con-
ent, or nonbattle injuries.

1956 the character of the chap-
service is different from what
n wartime. Marriages, baptisms,
ction, counselling with service
and women, Sunday school and
programs, character-guiding
ties—these are the tasks that
y his time.

THE MOMENT BEFORE GOD
Martin J. Heinecken

An interpretation of Kierkegaard as a Christian. Organizes and clarifies his work, bringing out clearly the Christian meaning within his existentialist method. $5.95

EAST IS EAST
Peter Fingesten

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Unity Toward Ideal Is Urged on Laymen

Protestants, Roman Catholics, Jews and members of the Eastern Orthodox churches in this country were recently called upon to "join hands, transcend petty differences, and work for a common ideal."

The plea was voiced by Dr. Thomas S. Kepler, professor of New Testament Language and Literature at the Oberlin (Ohio) Graduate School of Theology. He spoke at the Hotel Statler, New York City, at the opening dinner at the annual conference of the Laymen's Movement for a Christian World.

"We fought together in World War II against a common enemy," Dr. Kepler said. "In peacetime we ought to work together with the same zeal."

He defined religion as the "cooperative quest for the good and satisfying life."

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For Councilmen

"It will be your Duty . . ." By W Bochelman. Wartburg Press, Columbus, $1.00 each, $10.00 dozen.

The theme of this little gift book i Order for the Installation of a Church C cilman as found in the Common Service As the book itself suggests, it would be while to give or loan this book to a pro tive councilman before he is elected. In event it ought to be read by councilmen have accepted the responsibilities state the installation service.

The chapters deal with the frequent fe of inadequacy on the part of those ele the purpose of the church; the budget congregational program, and getting acq ed with God. These are dealt with in a cise manner easily understood by the co man. The definition of the church is the in the Apostles' Creed, "the Holy Chr Church, the communion of saints."

In the chapter on the program of the gregation, it is suggested that the budg not established first and then the pro but that a program which might reasonab projected be adopted and then the b to pay for the same be determined, includes an element of challenge to the bers. Much is said and rightly so ab councilman being as informed about church as possible. Every councilman s read and be acquainted with the cons tion's constitution. He should read his ch paper. While he is not expected to kn much about the church as his pastor, he ought to be the best informed layman congregation.

We like, too, the statement about fa that just because a thing has been do certain way for years it must always be that way; or the other extreme, that the way must be better than the **old** way. is a fallacy too often assumed by counc

The appendix suggests some worth additional reading material. Although does not come from a ULCA press the sage of the book has value for ULCA co men. We can recommend that at leas copy be secured for your study. It is adap too, as a textbook for council meetings, able at the United Lutheran Publication H

—Howard L.

Clever Fellow

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Father: "Why?"

Mother: "Well, this afternoon he gave nie a knife and asked him if he knew was inside the drum."

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